Combined Group
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would take place in one on the basis of which one would say, "Yes, it is a kind of food that I want" or "It is something that really there is something in it for me that I can use it, that it answers maybe a few questions, maybe several or maybe only one". But, in any event, it has a certain something a little bit more than interest and that, to some extent, also it has become a part of oneself.

Of course there are those who, at the present time, undoubtedly would say, "It is such a part of me that I really could not do very well without it any more." Perhaps it is a little exaggerated. Every once in a while one has that feeling and then, in having that feeling, you could even swear on a stack of Bibles that that is the truth. But, of course, you do not know because you have never tested yourself. Let's say you did not come or would not come or would not open a book regarding Gurdjieff for five years and tou do not know how much after the five years still would be left even if, at the present time, you say, "Oh now, I will never forget."

I think there is some truth in it. I do not believe you will ever forget. But there is a great distance between not forgetting and actually being engaged in it. And altho you may remember it, you may put it away again with an ideas Well, it was alright at the time and it was good enough for me when it lasted but it was toot difficult or there are many other interest that now take up my time and energy and I really - Yes, Mr. Gurdjieff was a very interesting man and the ideas had something to say but at the present time I really cannot be bothered any more.

Of course, I hope that such a test you will never really put

yourself to.It maybe worthwhile to do it every once in a while for a little time to seee really what is left; or how mych you will remember or after a period of that kind how much you might be drawn again to the ideas as they are or as you remember them; and that then you might come back again. And it may happen several times in your lifetime that you will come back again and again to see if there is still something in it because, in what you have tried to do without being actively engaged, you may have found out that there is something quite empty in your life.

Of course, it is easy enought to fill it. Do not think it is so difficult. We can fill our ordinary life with many things and very interesting and also, for quite some time, you can do without any idea of objectivity and particularly with the idea of impartiality because you are adjusted to your ordinary life and you have lived in for quite a number of years. And, for that reason, the wanting to change it into something else or to add to it in order to give a better light or a better insight in what you actually then experience, may be very difficult at times and at times, even if it is difficult, it may be quite worthwhile.

Now, maybe you looked at it that way during this last year and, if you have many other years that you already have tried to work, you have much more to stand on. And that kind of foundation we look at on an evening like this and to see what actually has it given us. And if it has given us something, do we want to continue? And on what basis do we want to continue with work? Because that is important for all of us.

In the coming year it will absolutely necessary to have towards work

a definite feeling, something like a resolution which you ought to make that you want it; not that you can do it because that may be dependant on many other different conditions over which you have no control And, for the time being, it will be very difficult to create conditions which you create and then you could control your reactions towards such conditions.

But, in any event, ~~xxxxxx~~ for the next year, it has to be based on the experience of what you have had this year or whatever you know about it or whatever at the present time your interest may be; and that you wish to convert that kind of interest in an actuality for yourself of changing and converting ideas, knowledge, feelings into something which is quite substantial and also can, almost I would say, be touched because it could become such part of you that you could become aware of the existence of something in you that has taken on a new form and a new shape.

In trying to figure out what it is really that we have gotton from the last year, I would say that the conclusions probably is this: that there has been attempts and sometimes experiences that the world inwhich we generally live has increased a little bit in size. I mean by that, that that what constituted my world and when I wake up, I will see certain things I have not seen before and I also will have some experiences which I have never had beofre.

I believe that it is possible that all of us or many of us can say that. And that we actually have gotton out of last year, out of this year certain things that will stay with us and that also we will not forget and that we can classify them under an experience which was worthwhile enought that I hope I will never forget it and I hope that we will not forget such an experience which has made a

certain inroad in our ordinary living and which, to some extent, has changed our life because the total number of experiences has been increased and also the way I look at my life and myself has changed.

It does not mean I like what I have seen. You see, many times the different things that I see when I wake up, even if it is a little, are of the kind that are not very pleasant. And when I say enlarging the world, it is not a world of ~~pleasure~~ joy. It is a world of reality, a world of truth about myself, of something that I am now willing to accept which at the time perhaps I may have seen but was not willing to accept or for which I found a certain explanation and rationalization; and, with that, I have let it go simply because it was a little obnoxious.

I know well enough that when I want to study, in the sense that Gurdjieff meant it, that is, in the direction of trying to wake up to something of myself, and I call it my behavior and the way I manifest in the different three directions of ~~my~~ life, that when I become, as it were, present to that kind of an activity which I call my personality behaving in a certain way, that then now I see a few more things and that what I have seen before I see now in a little different light. And it is more the totality of that what I am; not only now the behaviour forms but also I start to see motivations and I start to uncover certain essential values in myself whichever way they may go and whichever way I now had hoped they would go - I see them operate. And I become acquainted with myself in a certain way which is ~~as~~ quite different from reading or meditation about myself because according to Gurdjieff something else has to be introduced. That is, whatever the cost, I have to find out the truth about myself.

That, I am quite certain, we have experienced to a certain extent: how difficult it is to be truthful about ourselves when we see whatever we are doing or how we are doing it. You see, it is not so important to emphasize the mechanicality or the uncontrol. Of course they exist. That is, one can not only assume but one can really trace a certain form of behavior as being completely mechanical.

It is easy enough to generalize about it and to say I am one hundred percent a machine. But I really do not want to believe it and I do not thing it is that important because the most important thing is first that I become aware of that what I use now for recieveing certain impressions of myself as well as from the outside world and, with the impressions which I already have recieved; placing them in a certain relationship and valutatin them in a little different manner so that there is something like order comeing out of chaos; and that things are put in the proper place - either above or below the line of what we call ordinary morality; and that that what I see of myself may belong to a very good phase or also, in the ordinary terminology, may be an eveil phase of myself.

That I will have to admit: that I see many things that I also like and also dislike. And that immediately when I increase the totality of all the behavior forms of myself that I then, in encarging such a world, every once in a while I come to a conclusion that why is it that I ought to see this? Why is it that I could not stay asleep a little bit longer? And that at times I will resent anyone teeling me that I ought to wake up or when it is not someone else, that it is the ideas which try to wake me up or that when I read Beelzebub that there is something in the book that really forces me to look at myself a little differently from my usual way of accepting myself as I am,

But that what I now wish to accept as I am becomes immediately an impossibility for me because I do not know how to look at myself impartially. And the whole question of enlarging the world and including the motivations of myself and to see myself now in retrospect as I have lived this last year and the attempts we all have made totally or individually regarding every once in a while trying to wake up to oneself, always has had the difficulty that when I do make that attempt of waking up, that it is impossible for me to separate that what I see from that what I like to think or feel. And that the real impartiality regarding this world, that is, the world inwhich I live and the world inwhich now only I live, but all of my friends and every one with whom I have an acquaintance, all of that tends to make me and put me more and more to sleep and to do away with the attempts at becoming impartial regarding it.

Theoretically, I know that if I could become impartial that then everything that I see in an impartial state becomes an object for observation and, as such, could be extremely useful in my life. I would lose completely my sense of judement. And I would accept everything that I do, think or feel in a certain way as simply a phenomenon of something I call my body or my personality. And everything that then would take place would be under the light of impartility become nothing else but a form of behavior.

Therefore the solution towards seeing myself as I am and including that what I now consider certain things that I dislike, would disappear if I could see them; that is, if I could see thyself from a different kind of a standpoint; a standpoint that is based on the existence of objectivity. And, if it were possible to place

myself every once in a while on that standpoint, that then that what I see as ordinary behavior would take on a different kind of a light and it would not be judged in accordance with my ordinary way of judging myself in this world. But it would be possible to see myself and accept myself as I am, provided I could stay for a long enough period on that place where everything would be impartial regarding the affairs of the Earth and regarding the affais of myself.

It is not an impossibility. It is only very improbable that I can do much of it. And the whole point that one makes at the end of the year in trying to see what actually has been accomplished is to try to count up the times, the moments or the little periods inwhich you have become a little bit more impartial regarding yourself. And that then at such a time, you realize that is what I am but it does not matter.

It is a very strange thing that it does not matter because everything in ordinary life, everything that we now see of ourselves that we dislike, does matter and it matters a great deal in regard to ourselves and our own self-respect and it matters a great deal regarding other people because we are judged by that and we judge them in exactly the same way. And then, to say from the standpoint of objectivity, "It does not matter at all; it is all the same" is a very strange kind of statement. And it belongs to a certain relam of being where I do not live at all.

Every once in a while I can have that kind of an experience and if it is that, I try then to keep as long as I can on that particular place; on that level of being where I really could accept myself as I am and, at the same time, remaining awake, not only then judging or not wanting to judge that what I see, but the question of being

aware includes at that time the possibility of using that what I see for the purpose for which it best could be used. This is different. When I say, "It does not matter", it means it has absolutely no particular value, whatever it may be, for the state of being from which I judge it. But it has an extremely high or low value for the purpose for which it could be used in order to increase the possibility of the growth of my being on a different kind of a level. And that, therefore, it sounds a little paradoxical when I say, "Whatever I am is alright." When I judge it from the standpoint of being, everything starts to take on a certain valuation for the purpose of being used for a different kind of an aim.

This is, of course, the realization that one must come to when I starts in the first place, to increase the possibilities of myself and seeing them, the acceptance of myself in a different kind of a world. And then that I, with wishing to see this, create in myself a desire to use that what is now available for a very definite purpose which has nothing to do with the purpose I usually know in ordinary life. Now my life could take on an entirely different kind of a form because the purpose that I have in mind has nothing to do xx any more with a fulfillment as far as ordinary Earth life is concerned.

It does not mean that I will neglect it but it means that everything that I do can have a value; and the problem of that kind of a research of trying to find out what is the value of my workd, this new world that now starts to open up, that I put every activity of myself in a different kind of a light and start to judge it to see what is in it that is useful for a different kind of a purpose.

What is this purpose? After all, this is the kind of experience that we must have had during the year and with which we want to continue, if we possibly can, for the next year. What is it that we consider a putpose, an aim in our lives? And this applies to all of us, regardless of how far or how little we are in the direction of developing oneself, of trying to become conscious or to try to wake up.

What is the aim? It is extremely difficult sometimes to say what the aim is because we judge aims ~~in~~ as we are from the standpoint of our subjective life. And there is really very little, when you come down to it, that I could call in my ordinary life objective because many times what I call an aim, I want to pursue it in order to derive some kind of benefit fomr it or if I do it for something that I want toaccomplsish, that I also will derive benefit in the form of satisfaction of vanity or even when I want to call it very nicely an increase in my self-respect or that I want, to some extent, a certain admiration or that I want to be recognized for what I am. And that therefore an aim that has to do with the possible development of man can never be judged by the usual ways I judge aims in ordinary life, even if they are of a very high value.

I have to get free from that. That is, many things that at the present time occur to me as worthwhile, perhaps I should look at them and say, "Are they really?" Is there something that is still mixed with it? Take ordinary forms? I love so and so. Why? Is it really something that I myself wish for such a person, if it is person? Or that I wish it for an animal of it is an animal or even a plant. Do I wish it for that object? Or do I also wish something else? So that even if I could accomplsih that kind of an aim of giving love in some form or other, that I would feel for myself a certain satisfaction

of having been able to do that.

I simply choose that particular work love because we are a little bit familiar with it. But, in general, whatever we do regarding our ordinary work, regarding our relationships with the different people we deal with, whatever there is when we sit quietly and think about ourselves and let go thru our mind in retrospect how we have behaved, how much is then at the time mixed up with an idea that I am, after all, not so bad or that I really did my best? And that very often when I say I have pursued something objectively, it really is not an experience that I could believe in that I objectively have acted.

Could I ever? That is, can I have, regarding the different objects that are within my ordinary world and that belong to me to a certain extent, could I say that I have an attitude of objectivity? That I, in truth, could say, "Many of those things that I now experience leave me entirely cold because I am not engaged in them." And if they turn out just to be a little different or opposite it still would be alright from the standpoint of being objective regarding them.

You see, itthis is an extremely difficult measure. And still, it is the only measure that counts because I should have at the same time interest and no interest whatsoever. I ought to be able to judge the value and consider it valueless. I could to be able to say to myself, "Without it I could not live and with it I can live without." That is, I have to be free.

And if it is a question of an aim in life, perhaps the word freedom is the best way of expressing it because it does not mean that I can put in fron of me a certain ideal towards which I wish to strive because I immediarely, when I try to define it, will have to use subjective

concepts to describe an ideal state. And I am afraid it is impossible to do it.

But, regarding freedom, I know something about that myself. What is the freedom? Is it not inactivity. It is not to be touched or to be touhced. It is to be. And then, in relation to whatever. When I say an aim is to be able to stand the manifestations of others, and when Gurdjieff a little further says and to try to remain oure and prevent impressions which might defile yourself, it is not contradictory. When I wish that certain manifestations which now bother me from other people, that I do not want to take them in, that I want to take them in and not take them in at the same time; it is quite possible. Only I want to take them in in an entirely different way. I want to be able to be exposed and at the same time not to be effected. That is, effect on me whould not go in the usual way of finding an expression in activity or feeling or a thought. But it should be recieved in the proper way, converted as food for something of a different kind of nature which I then call being on an certain level away from ordinary Earth", and that, in that, I need freedom, freedom from myself, my thoughts and feelings and also the necessity of being active. and that the same time, in that freedom, that I know where to place whatever I experience and whatever effects me; and that including in that seeing other who, trhu their manifestations, may effect me in a way and about whom I would immediately have a certain form of criticism or perhpas ~~xxxxx~~ even liking them. It would simply mean that I am engaging myself in a relationship with such people; the same way as I am in relationship towatds anything that is in my mind or in my heart which already has been placed before and I have regarding that then no freedom whatsoever. In that way I would act quite automatically."

Freedom would mean that I could be exposed to any of such effects, such influences from outside and recieve them and then receiving them, place them wherever thay may belong; judge them according to their value for whatever thay are worth and then, for myself, retain and keep on going on the l vel of my being regarding that what is effecting me,

You see, naturally such a conditions of that kind of freedom means that I do not live on the outside. The periphery of me life is something that gradually changes because it becomes nothing else but a shell. And I will live inside in some other kind of a dwelling place. And I do not want to be effected simply because I could not stand being effected and not react in exactly the same way as usual.

So, the first step towards freedom is to withdraw and to become something inside which is essentially myself. For a little while to be free from the influences simply by not having them effect me and not to expose myself or to put myself to the test knowing full well that if I did, that I would fall down and that I, in such a temptation, would not be able to withdraw inside. And then, being effected, I would have the usual way of reacting towrads such influences either coming from the outside or inside.

So, the first step towards freedom is to withdraw within myself and to come to myself, what that may be, and to try to see what there is in me when it is, you might say, lonesome; when it excludes many things of ordinary life to which I usually expose myself.

I am glad that Christmas is practically over. I mean by that this particular kind of period. Christmas and New Year is one of the worst periods for becomg effected and having to do with impartiality, when I am probably in such a period more identified than in any other time of the year and where I go along during this little period with everybody and

the currents that are, of course, obviously around me; that I have absolutely no strength to follow whatever I wish to do and that I ape and imitate anyone and I say, "Merry Chrsitman and a happy New Year to you" without even having any intention of putting any feeling it is; let alone giveing presents, let alone drinking, let alone sending cards which have absolutely no value.

You must know this. You must know that during this particualr little period it has been extremely difficult and it is good thing it is the end of the year because now, for the next year, you can make a definite resolution that some how or other, even if it was given to you this period, have you used in in the proper way? Or has it taken you? It has used you up I am quite certain.

There is nothing really that anyone in this room has done to offset or to come to oneself, regardless of such influences; and when you have seen them you have turned away in disgust and judged other people how they were. And the question is: How have we been? Andwhat are we at the present time?

A new year is coming along very soon. And you make a few little resolutions which will last probably for two or three weeks. What will you do regarding work? What will you use now as the impressions you have received? Ahd what will you do with it? And what can you do to convert whatever now the impressions of this being identified with out life? Could you still use it in some way or other?

I will give you for the next year a task for six months. I did it last year. I do not know how many of you have actually tried for six months to do womthing. Each week, on Saturday or Sunday, you look at your ~~xxfx~~ week as you have lived it and you try to make quite honestly certain statements rehardding yourself: In how far you have been identified

and in how far you have fought against it, how far you actually have had moments of experience of being awake. Do this for some time. Do it religiously for a week, two week, three weeks. Make account on the basis of what is-your freedom. What is there in the next year that is going to be manifested as a result of your freedom, that you are free from life?

I say, in the first place, you live within. In the second place you start to live again on the periphery. But this time you try to wake up sufficient to stay awake while you now become engaged in your ordinary life; and, with being engaged, that you remember yourself as you were when you were inside, as you were essentially.

It is an interesting process that takes place. I withdraw forst. Then I go to the outside. And, at the same time, while I go to the outside, something in me goes even deeper inside. It brings about a balance between the periphery and that what is really really me. It is not my essence. It is not longer any essence. It is a value that is essentially essence. And it is linked up with Magnetic Center. It is linked up with that what is really myself and what is alwats there and always has been there. And gradually I start, when I dare to go out as far as I can in the periphery of my life, it can be balanced by going deep within one to discover that Magnetic Center is life. And that life is linked up with just a few little bits of cells or perhaps atoms which exist within and always have been there and never will die.

I do not know if you know anything about Bronowski and about certain theories that he has advanced. He claims that there is a certain carbon atom, which of course is the form of organic life, which comes from the starts and is finally reproduced in one of the cells of the sex organs of the mother and goes over into the child and stays there and again is

used for further reproduction of any other form of life.

It is a little bit strange to consider that as a carbon atom because they are all the same practically. From his standpoint you could not explain it. But it is possible if I understand life as a certain configuartion of atoms and that within that one atom representing life, that there is a configuartion of the protons, mesons and electrons. Again, I do not know how much you know about such things. Electrons are negative electricity. Protons in the nucleus are the positive ones. But the meson, that is, there is in the proton, that is, in the nucleus, something else that makes the protons stay there, And that they are connected in some form or other which is a meson. And that the meson does not continue to exist when it is exposed.

Here we come very close to the possibility of a moment of living. And that immediately when life becomes exposed in that way, it dies exactly like a meson in less than a thousandth of a second. I say we come close to the concept of a moment and a point; and that life really only exists at that time and that immediately after it has become apparant, it continues to exist in a manifestation.

Our problem regarding our own life is that we never will see it but that we constantly will be aware of the manifestation of it and that by introducing the possibility of that life to become apparant, that then the manifestation will take on gradually a different kind of form and a different kind of shape and that our behabior will then change in such a way, more in conformity with what really the purpose of life is. That is, that at the present time, life cannot manifest itself. It is manifestation in accordance to certain laws of Earth but that if life could manifest in the proper way, the way

it was before we were born and whatever existed which now exists in a manifestion we all a human being, that if conditions could be created by which such life could become apparant for one moment, that then, from that time on, the manifestations of man would become different and that man would change.

This is the real freedom. That is, to give life the possibility of its own existence and its own, you mighr say, death because it will not continue longer than a moment. But by each moment trying to become aware, ine creates a conditions inWhich that form of life could comtinue to live so that life constantly can continue to live in a certain surrounding which could be created by nab if he only understood how tp become aware. And that in his awareness, because of that, life will then continue to be manifested into different froms of behaviour and different forms of matter and density and in different forms of bodies. And that immediately, as a result of the freedom, that is, the opening up of the possibility of that form of life which we could give it, it would then form that kind of a dwelling place where it could belong and continue to live. That is Kesdjan and that is Soul. And that the fulfillment of mankind for each person in hiw life would be the possibility of giving a chance to life, as he really has it within him, which is never manifest on Earth, than only ih very exceptional moments when it happens to explode, but which usually is covered up by all kind of other cells which have taken over the forms and manifestation of life, thinking that in that direction life wanted to express itself.

Maybe you do not understand it quite and it really does not matter very much. But the concepts of freedom that one ought to give to

the possibility of such expression within oneself belongs to a different kind of a sphere and a different level of being. And that the only way by which it can be reached is by trying to become objective regarding oneself because, as long as the subjectivity reigns, there is absolutely no possibility of ever reaching it.

So, when I said a little while ago, if for a year or two years or five years, you will not be in contact with the ideas and you will try to find certain solutions in different directions, good as they may be and whatever it may be, that in your professional life you could call a creation for yourself, you will not be able to solve the problems of your own life.

I say this quite definitely because unless you will introduce at a certain time in your subjectivity something that is non-subjective, the doors will remain closed for one. And I personally have absolutely no fear that anyone who leaves work and wants to continue to live, finally will return to work in some form or other, knowing that in ordinary life he will find more and more emptiness.

That is of course the difficulty that we all are under. That is, if we work, we will come to conclusions which are not very pleasurable and that, with the increasing of our total world, that we will include so many things that we gradually will feel that we are - well, we ought to be at least disgusted about ourselves and that what we are is practically nothing. And if you remember Gurdjieff's word 'merde' you know what I mean by that. And it is really that kind of attitude that I have to overcome; that even with accepting it for whatever the condition is, that it still has a use and a use for the purpose of gradually delivering me from that kind of evil.

This really then would become a religion of something that is a life force and something that could give me, as a result of trying to wake up, something inwhich I could live and then, in that form of living, that I will be free from, inthe first place, my body; in the second place, from my heart; and in the third place from my wonderful mind. That, because of that, that kind of freedom, I will willing to give up everything; to lose myself in order to find myself. And that that is the prescription as it is given in the Bible and as it is given in many other religions as far as one wants to study; that constantly this is one thing that has to be placed in the foreground: That unless I understand that what I am, I will never understand whatever there is outside of me.

Regarding this kind of life, regarding what are the possibilities of reaching that what is now, as it were, a new something onwhich now I want to base the possibility of future work, and where I now want to strive for that kind of freedom, if I can understand identification and impartiality, then I will reach, the moment of balance, this state of ease, this state of freedom inwhich the balance represents the moment of existence so that all things are equal and, at the same time, active.

It is not at all a state of non-activity. It is not at all a state in not having interest. It is not a state of lethargy. It is a state inwhich the forces which oppose each other or counteract each other and are constantly in exchanging, one side to the other and from the one to the first. It is this what is meant by equilibrium.

If you know anything about chemical reactions, they take place not just as a sign of equality going into one direction only; but an

equilibrium in reached when several chemicals are put together who

are acting on each other and them, dependant on what kind of chemicals they are and the conditions inwhich they are brought to gether, they achieve then at that time a certain equilibrium. That is, it stays in that state. It means that so many molecules of one go over to the other side and, inx return, molecules from the other side are retunred again to the other. And they keep on crossing back and forth. And this is the state inwhich a certain chemcial reactions takes place when it has reached a state of equilibrium. If I want that kind of reaction to be finished, that is, if I want to make something out of it, I have to change the conditions and then, because of the condition being changed, certain chemicals cannot exist in that conditions and they will, you might sat, drop out or disappear.

You may not know. It does not matter if you do not know, It is a very good illustration. But it is exactly the same with myself. I am, if I understand the forces which effect me in the preoper way, I am constantly in equilibrium and I am effected by two things. I call it up and down, positive and negative; I call it good and bad influences. All of that, it does not matter because I think that there are many influences that are even noutral but that nevertheless effect me. But I am constantly under the influence of a variety of different thoughts and feelings, things coming from outside, things tht exist already within me and that, because of that, I am in that kind of a state of flux. And that even if I want to get out of it, I have to change the conditions. That is, I have to put myself in conditions which are different from the usual ones and [illegible] for that reason I have to break habitual forms, things that are now familiar to me. And I must introduce a little bit of a change, left or right ot whatever it may be that now I out myself under such a condtion in order to see what

will happen.

This is the kind of adventurous spirit that I think we look still a great deal because we will never find out if we think that buisness can be continued under the same way and under the same sign as usual. It will not be. It will gradually disappear because, with this, I will be not only under the influence of the forces of equilibrium, I will be under the forces of gravity and, because of that, that what is now equilibrium will gradually be shifted to one side only; that is, the highest degree of insolubility.

I would like to remain liquid. I would like to remain dynamic. I want to remain active but I have to introduce something for that; something that counteracts the law of gravity. And with this, I call it the changing of a habitual form of behaviour into a slightly non-habitual one and then to watch as a chemist watches an equilibrium by an equation as represented by an equation of different chemicals; how it is effected if I chanfe the temperature a little bit or if the pressure is a little bit changed in one direction or another or if there is an influence from the outside like putting it in a vacuum or surrounding it with carbon dioxide.

Many things of that kind are absolutely the same in a psychological state. And whenever I use myself as a little instruement, that I want to study and find out how it reacts, I want to put myself in a few conditions which are a little bit disagreeable or perhaps a little strange to me and I wish then tp find out. But you must not forget that the chemist has to be awake in order to see what happens. If he falls alseep, the whole experiment is not worth anything at all.

So, this we will try to do for next year. The realization of the larger world; the acceptnace of it. The introduction of a form of equilibrium as represented by ones being and to judge from that stand

point what has value and then, once having determined whatever the value is, to be strong enough to throw out what is gradually becoming less and less valuable. That ines life ona change because I do not carry as much ballast; that I could be in that since I am already a little freer, because I do not want to carry along all the time the same forms of sentimentality or repitition of that what I already have told a hundred times like a joke; but that I am constantly open towards the possibility of experiencing certainthings that are still closed for me and that I want to open that door and that door and that door; exactly like a child looking around with bright eyeys and discovers everything that can move and make it work.

I put myself under such conditions because I know that if I do not do it no one else is going to do it. And that conditions that would do it for me I will try to avoid as much as possible and, if they do come, I will resent them. But when I willingly put myself in conditions that are not so easy fro the sake of trying to find out what I can become, that then there is a possibility of development and evolution. Because, you see, the freedom is needed for ~~omething~~ something very special.

The freedom must be there in order to give a chance to something of myself. I have called it life before. This time I call it the possibility of developing something that is as yet not developed, not fully enough developed, altho it may be for a little while embyonic and it may be potential. But it is still something that could receive, in the proper condition, the proper kind of food; something that actually would be worthwhile enough, I would almost say, for God to look at.

After all, this is the whole point of living. Do I, in my life, answer

to a certain putpose which is within me and that I wish to continue with?

Is it actually something that I know and possess? I call it, "I possess"; of something that at least that I am responsible for and that I feel I must do something with it and, if I do not, that I feel I have not answered to the purpose of my life." Dp I have that kind of a conscience? It really depends on that. When I have a little bit of it, a little bit will go already a long way and I will make attempts.

But you must make more and more attempts as we grow, as we have the possibility of really trying to understand something of our lives and that what we could get out of our lives, whatever they are; make a little order so that iy is not such a terrible conditions, being sent from one side to the other and doing whatever the wind wants us to do; that there is something that could become more and more of a guide regarding that what I wish and to build that what I feel I could build." And that what I hope for, I could actually them provide a possibility of something which is now also potential to grow out and live in me."

I said it before: That I could offer it for a dwelling place, that I, within myself, when I pray, when I try to remember what I am and what I wish to become, and that I will say that inconnection with that, that I know very well that the way I am, I am not worthy. But that my attempts and my wish, my real desire to become something else also is worthwhile and that that could be noticed." And, because of this good intention regarding work on oneself, that is, that I know that I cannot do this and that and that many things will remain very very difficult." But that I will not forget yhat I have an aim and that it ought to be possible ~~xxxxxxx~~ some time, if I associate long enought with the possibility of that kind of work on myself, that gradually, out of that kind of chaos something starts to be born. Or, rather, that it comes to

the surface because it was there but it was not available. And that all I have to do is to make it available; to allow it to come to the surface; for me to become transparent or perhaps to be light enough so as not to be in its way when it wishes to grow and assert itself as its own wish for the fulfillment of its own life.

This, after all, is the whole problem: that I am constantly in the way; that I constantly know better; that I think I have already accomplished many things in ordinary life and therefore it ought to be possible for me to have a spiritual life just like that and that tomorrow morning I will wake up as a conscious being. Of course we know it how foolish and how stupid such statements are. And still, many times we live in accordance with it because, if someone would tell us, we would agree that it is nonsense. But, if we are left alone and there is no criticism about ourselves and a little bit of self loves goes a long way; that we think that we have already this and that ans that.

We have nothing - really nothing. You must know this. You must know very weel that even if we talk about consciousness that there is very very little consciousness available; and that the attempts we make ... you see, one gets restless. One does not even know how to behave. That really the attempts we make are so small, so picayune; that if at the end of a week, you will look at yourself and you really try to be honest, how little there is. It simply means that that what is there as enemy, that what is there/ordinary mankind, that what is there on Earth and that what is the law of gravity on Earth, that we are children of this Earth and that there is very little in us that could be called God-like and surely very little that God woul like in us because we cover it up constantly.

It requires a certain form of operation. Operation means activity and

also it means opening up. So that I allow myself to be operated on; that I allow myself to become open. That I will, in that state of, you might say, hunility, of that state of realization of nothingness, I could become then the possibility of something else of a container which might, at that time, be used for the purpose for which it was really meant.

Are we, as human beings, meant to be something else? ~~Xm~~ Are we, as human beings, meant to be children og God? Many relgiions, of course, claim it. And we ourselves believe it and perhaps hope for it. But if we hope for it, what do we do about it? And again and agaun, during the next year, we will have to talk about that; talk about the necessity of being honest, serious, in earnest and to keep on regarding work with unflinchin fervor to wish to find out, whatever it costs, what it is that keeps us away from that what is our birth right.

Of course, without any question, there isno doubt that it is our birth right and it is something that ought to be done; that ought to exist on Earth; that is, as far as mankind is concerned, a possibility for man to be also conscious. Otherwise I never would be able to think about it. And whenever my thoughts can have that kind of a concept, it means that that possibility of such a realization can exist on Earth simply because Earth is not only by itself a certain body that revolves around the sun.

It is constantly effected by the sun and the plantes and whatever there may be of the stars which also do ~~effect~~ influence us. That effect means that somwthing on Earth has to be receptive to such possibilities outside. Of course, it is true regarding each person. It is true that witnin each person that there is that potentiality and that real ~~inner~~ inner desire to find oneself; to come to oneself, to understand what he, beung born, really meansl and what is i n store for him and what he, if he only knew ~~knew~~, could properly follow the direction and then, with

whatever sacrifice may be needed, even to the extent of dying in such attempts, he would live a certain form of life which, if he reamins unconscious, he will never know about.

There are a few cells in the human body which are extremely important for the supposrt of ones life. The sense organs are connected with it. There is one cell which is expremely important regarding the possibility of grwoth. That is the Magnetic Center and that is connected with the sixth sense organ regarding awareness. The seventh sense organ is to Be. It is also based on Magnetic Center when it is splitting off into its more essential form and the part that is called feeling. And then, when it is called feeling, ~~itxix~~ under the influence of the seventh sense organ, it becomes an emotions and then it is a form of life which belongs to the Kesdjan Body. After that, the possibility of further growth, certain cells will connoet in some way or other and will form a Soul.

It is not at all certain that the Soul will continue to grow. It depends entirely on how far Kesdjan goes and that, in Kesjdan, there is exactly rhe same difficulty we have in ordinary life. That is, the fight for freedom at its own Si Do which will then, because of that, enable the Soul Body to fulfill its own Sol La Si.

The fight for freedom we face is the freedom, in the first place, from the phsyical body so as to be free at the moment when the physical body will die so that there is no further hampering of that what already has gone on before in growing to continue to grow in its own way, regardless of having a physical body on Earth; maybe living in an atmospeher of the phanets; maybe because of the necessity of further necessity of growing, that it has to return into a body of somethin else. All of that could, of course, be possible but it will remain then with a stamp on it repne-

represented by ones I. And it will be the continuation of that form of life.

That, you might say, could be an aim for all of us so that we remain, in that sense, identified and that, in that sense, we remain partial to the possibility of that form of existence which, once having ~~extend~~ started, will never end. Also this sounds very contradictory because, when it never ends, it always has been. The difficulty is that I am not aware of it always having existed and that, therefore, for me there is a starting point at which I become aware of that form of life. And once having then tasted that I will never thirst any more.

What we will do next year? What will do we do help maintain? What is the attitude that we should have towards work? What is it that we could do to help maintain it? Many times I have said this and every once in a while, in trying to create certain conditions inwhich perhaps we could be helped or to be reminded of that what we ought to do, that sometimes we do not even want to see it or that we forget that there are opportunities. And many times, of course, it is excusable because we have so many things to do in ordinary life. And, as long as ordinary life remains that important, and logically it is important when it is translated into ordinary terminology of earning a living or in having so called friends and acquantances, quite logically that we do not understand that time ought to be available for a different kind of a purpose of growth.

At the same t'me, I am quite certain that you ought to revise your attitude a little and that you ought to see whatever there is possible for you and, by putting yourself more and more in contact with the one thing that counts.

I know what I am talking about. I have tasted many things in life.

doing it.

Make up your mind sometimes. For one month I will not listen to the radio or look at TV. For one month I will not read a newspaper. For one month I will not talk unnecessarily. For on month I will avoid the people that I know are not worthwhile to me. For one month I will do certain things strictly in accordance with a certain predetermined organization chart. For one month I will not buy anything unless it is absolutely necessary. For one month I will budget my time. For one

month I will see only acquantences on a professional basis. For one month I will not read any book unless I know that it is worthWhile for me and as soon as I find that it is not worthwhule, I will close it. I will xxx spend my time for one month the way maybe God meant it to be spent if I understabd that time is mine.

Time is unique in that sense. You can do with it whatever you wish. It is your property. It is so much your property that when you die that time dies also. Nothing remains any more in existence after you die of your time. It disappears exactly the same as your brain disappears and your heart disappears.

Is there anything to take its place? Of course there is. But try for a while to put it in the proper place, whatever you now experience, January, February, make up your mind that you are going to be a little bit grown up. When you say, "Yes" you mean it. When you really talk, talk sense. Avoid the kind of thing that you really are a little ashamed of. And that you behave, for a little while, the way you ought to behave as a man, if you possibly can.

That is, if you are a father, you are a father. If you are a husband, you are a husband. If you are a lover, you are a lover. If you are a man in the workd, you are a man in the wirld. If you are a friend, you are a friend. If you are a baby, you are a baby. Whatever it is, adhere to that, stick to it. You make up your mind and your heart that that is what you wish to do anddo it. It is far better to try to do it even if afterwards you find out xxx you cannot do it. At least you make the attempt. But for Heaven's sake, grow up.

We have done a little bit during this last year. We have accomplished perhaps a little here and there, not enough. For next year, it ought to be more. Who is going to do it? If you wish, in your simplicity,

work. Thsi is the way you do it. Do not talk. Just work. It will become apparant. People will know. They will look at you. They will be interested to find out why you are the way you are. Make an honest attempt.

Pray. Sit doen on your knees and really come to yourself and try to make a contato with your conscience and become, for that one month, a little bit religious so that your life expresses what is really within you and that you get rid of many thing that you know are quite useless,. Not that you have to become a hermit or that you have to be a fanatic. Just an ordinary human being; nothing special about it. And do not expect people to admire you. Just mind your own business but do it right. Do it the way it ought to be donw. Do it wholely. All of you do it. And to waork towards that and not to become discouraged. But really, when it is little difficult, say, "Alright, not to-say. It cannot be done, Maybe tomorrow. I will attempt to keep on trying."

This is the hope. That is the possibility. We will take more and more and more about that because next year will have to be practical application; a little theory when there is room in the head, when that what is now inthe head has been used up for practise. Then the head, the mind becomes a little empty and then maybe we can put a little bit in.

Then maybe the Index can help. Then maybe alittle reading of All and Everything. Maybe a little bit of trying to find out what is meant by certain ideas that Gurdjieff now puts there as if he is joking or as if he is, and he definitely is at times, pulling ones leg and that we now read over it simply because we say, "What a funny many he must have been." And then, at the same time, you start to realize how dead serios, how tremendously man he was to have been able to write a book like that which is an accusation of everything we know in ordinary life, like ot or

not. And, because of that, because of its impartiality, because of putting it in the way it is, so that you have to try to find out where is that treasure that is buried and that you are constantly misled by a little joke - Mullah Nassr Eddin or long paragraphs without end. You are then deviated and youlet yourself because you do not want to find out what really is meant.

I hope you will find out. I hope you willwork. I hope you will make a resolution that this year has not been in vain and that from now on it is up to us. You must know this. It is up to each one of us. It is not a question of encouragemnet. It is a question of creating the possibility of a soil inwhich that what is latent in any one of us can grow. But you have to tend it, You habe to attend to it. You have to create further conditions for further growth; to let it, to let it come to the surface, to let it break thru the soil. You know how it is with a plant. How wonderful it is how it breaks thru the earth. I hope you have watched sometimes to see where are the little cracks and then, when it comes out, it looks as if such little force can do that big job of little peices of Earth being pushed away by a little leaf.

There is tremendous strenght in all of us. If we only could uncover it and if we only allow it to come out. Andthat the one prayer isLord, let us not be in our own way. That if we reach freedom, that it is by having created conditions inwhich we understand freedom can live in accordance with our understanding. And, whatever will be necessary for the fulfillment of that wish, that we willing will give it. I hope you work.

Don, if you get the little harmonium, we will play a little,